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SOME RESEARCHES OF DR. JUSTINUS KERNER

AFTER MEMORIALS OF MESMER IN THE PLACE OF HIS BIRTH, MEERSBURG UPON LAKE CONSTANCE—A STATEMENT MADE BY THE FATHER OF THE BLIND GIRL, FRAULEIN PARADIS, REGARDING WHOM MESMER SUFFERED VIOLENT PERSECUTION.

PART II.

Titts young girl, who had become a famous and highly accomplished piano-forte player, and who was a *protégée* of the Empress Maria Theresa, from her fourth year, according to the examination and belief of the most distinguished physicians in Vienna, had lost her eyesight through paralysis of the optic nerve.

Having experienced the treatment and mistreatment of numerous physicians, she was placed under the care of Mesmer, and recovered unquestionably, at least for a short time, her eye-

sight through the use of his magnetic system.

"After brief but powerful magnetic treatment from Dr. Mesmer, Fraülein Paradis began to distinguish the outline of bodies and figures brought near to her. Her returning sense of vision was, however, so extremely sensitive that she could only recognize these objects in a room darkened by window-shutters If a lighted candle were passed before her eyes, and curtains. although they were bound with a cloth doubled five times, she would fall to the ground like one struck by lightning. human figure which she recognized was that of Dr. Mesmer. She observed with much attention his person and the various waving movements of his body which he made before her eyes as a test of her powers of sight. She appeared somewhat alarmed, and said, That is terrible to behold! Is that the form of a human being?' At her request a large dog which belonged to the house and was very tame and a favourite of hers, was brought She observed him with equal attention. 'This dog,' before her. VOL. VI.

said she, 'pleases me better than man, at least his appearance is more endurable to me.' Especially was the nose in the human countenance repugnant to her. She could not restrain her laughter on seeing this feature. She thus expressed herself regarding noses. They seem to threaten me as though they would bore my eves out.' After seeing a greater number of human countenances, she became more reconciled to the nose. It cost her much trouble to distinguish colours and their names, and to calculate relative distances, her restored powers of vision being as inexperienced as that of a newly-born child. She never was mistaken in the contrast existing between different colours, but she confused the names of the colours, and this especially when she was not led to draw a contrast between the colours with which she was already familiar. Looking at black, she observed that that hue was the picture of her former state of blindness. The colour of black always excited within her a tendency towards melancholv—a condition, be it observed, to which she appeared predisposed during the course of her cure. She would frequently break forth with sudden weeping. Indeed she was upon one occasion seized with so violent an attack of despair, that she flung herself upon a sofa, wrung her hands, tore off the bands from her eves, drove every one from her presence, and in fact, midst cries and sobs, comported herself in such a manner that Madame Sano, or any celebrated actress might have studied her as a model of dire melancholy and mental anguish. Within a few moments all was over, and she had regained her usual cheerful and pleasant frame of mind, only however within a short space, again to fall back into her melancholy. A great concourse of relations, friends, and people of fashion, having presented themselves owing to the report of the recovery of her sight which had been spread abroad, she was much annoved. She once expressed herself to me as follows, regarding this annovance: 'How comes it that I find myself much less happy now than formerly! Everything that I see causes me an unpleasant agitation. Ah! I was much quieter in my blindness!

"I consoled her with the representation that her present agintion was only occasioned by her sensitiveness to the new spheres into which she had entered. The new condition into which she must feel herself transported by the recovery of her eve-sight would necessarily occasion an agitation entirely novel to her, and that undoubtedly she would grow as calm and contented as other people when she once became accustomed to her gift of sight. She replied that this was well, because were she to experience continued agitation at the sight of fresh objects she would rather have returned into her state of blindness. She repeatedly fainted when relatives or intimate friends were presented to her. The

THE SPIRITUAL MAGAZINE.

mofficers in the Imperial army—and towards whom she had always entertained a warm affection. She stretched her hand over the picture, in order to feel the features, but drew it back with surprise, her hand having glided over the smooth glass of the miniature. She imagined that the painted features would have stood forth like the features of a living person. The high head-dresses worn by the ladies here, especially those à la Matignon, are not at all to her taste, although formerly, during her blindness, she wore with pleasure her hair dressed in the same

style.

"According to her fancy the new-fashioned style of headdress is out of proportion with the size of the face, in which opinion she is not far wrong. She asked a lady who was present to let her see her train, and how it appeared when she walked. But neither did she admire this fashion more than the head-dress. She says that this drapery sweeping behind is heavy. Thus strange are her remarks when she first observes objects. Her newly-awakened sensations placing her as it were in the first stage of natural existence, she judges without prejudice, and names objects from the natural impression which they make upon her. She reads the characters of persons from their countenances with The reflections in a mirror caused her remarkable accuracy. great astonishment. She could not at all comprehend how the surface of a looking-glass should catch up objects and represent them to the eye. She was led into a splendid room where there was a very large mirror. She could not satisfy herself with looking into it at herself. She made the most extraordinary bends and attitudes before it. She laughed much upon observing that the reflection of herself stepped towards her as she approached the mirror, and withdrew as she withdrew. All objects which she beholds at a certain distance appear small to her, and they increase in size to her perceptions as they approach her. When with open eyes she dips a rusk in her chocolate and lifts it towards her mouth, it appears to her to so greatly increase in size that she imagines she cannot put it into her mouth.

"She was shewn one evening through the window the starbespangled heaven. She besought permission to go out into the garden, there freely to behold the sky. She was accompanied and led to the terrace of the garden. Here the spectators beheld a touching sight. She raised her hands in deep silence towards the glorious gleaming heavens, probably uttering from the depths of her heart an ardent silent thanksgiving. After a few moments she exclaimed, 'Oh, how earnestly do those stars gaze down upon me! Nothing in nature can be more glorious than this! If nowhere else an ardent impulse of worship towards

the Highest were felt by the human soul, here where I stand surely at least it must be felt, here, beneath this shining canopy!" She was then shown the reservoir, which she called a large sorpplate. The trellis-walks appeared to walk along beside her, and upon her return to the house the building appeared to approach her. Its illuminated windows especially pleased her. On the following day, in order to satisfy her, she was again taken into She re-examined every object attentively, but not with so much pleasure as on the previous evening. She called the Danube, which flowed past the garden, a long, broad white She pointed out the places where she saw the river begin She thought that with outstretched hands she could touch the trees growing in the so-called Prater Meadow, about a thousand steps on the other side of the river. It being a bright day she could not long endure looking around the garden. She herself requested that her eyes might again be bound, as the sensation of light was too strong for her and occasioned dizziness. When she now has her eyes bandaged, she does not trust herself to walk a single step without guidance, although formerly in her blindness she was used to move about confidently without the assistance of any one in her well-known chamber. This new disturbance of her senses occasions her now to use reflection when playing the piano, whereas formerly she was accustomed to excute the most difficult pieces with the greatest accuracy, conversing at the same time with those who stood around her. With open eyes it is now difficult for her to play any piece. If her eyes are open she regards her fingers as they slip about over the piano, and misses, however, the greater number of the keys."

Here ends the fragment of the history written by the father of

Fraülein Paradis.

Upon another page from Mesmer's papers I discovered the following observations which show his physiological and psychological views regarding this matter. He says:—" In the case of those who are born blind, it is not sufficient to restore the event its healthful condition and to shield its extraordinary excitability: the patient must be made aware that the origin of his new experiences lies without himself; there must be acquaintance made with the absence, presence, and gradual intensification of light, the difference must be shown between colours and forms, distant and near objects, the intimate connexion between sight and toach, &c. All these things we learn together mechanically in childhood, and this very circumstance prevents us later from comprehending properly the unusual difficulties attaching to the acquirement of such knowledge.

A lengthened and uninterrupted magnetic treatment of this blind young lady's case, conducted in the thoughtful and rational

spirit of Mesmer, would unquestionably have restored her power of vision for ever, and not have subjected her to a relapse into blindness. Envious and hostile persons, however, operated as an injurious and disturbing influence, both upon Mesmer and upon his patient, under any circumstances a young girl of extremely delicate nervous organization. Nevertheless, sufficient proof is given by the above fragment of the power of magnetic influence upon the nerves of vision, especially upon the ganglion ciliare, which, as in the case of the entire ganglionic system, appears to be peculiarly susceptible to magnetism.

In Mesmer's History of Magnetism, he refers to the fate of the poor blind girl, and to the misconception and maltreatment

which he himself was subjected to on her account:—

"The blindness of the young girl named Paradis was undemiably proved. I procured her the power of sight. A thousand witnesses, and amongst them various physicians—Herr von Störk himself, in company with the second president of the Faculty at the head of the deputies of the society—came, witnessed the fact, and did homage to the truth. The father of Fraülein Paradis then considered it his duty to exhibit his gratitude before the whole of Europe. He had the most important particulars of this case published in the papers. would have thought it possible to deny so publicly acknowledged an event? Nevertheless Herr Barth, the Professor of Anatomy, who especially devoted himself to the study of diseases of the eye, and to cataract, sought to pronounce the cure an invention, and succeeded in his scheme with the public. Twice in my house he had declared that Fraülein Paradis could see, and yet was not ashamed afterwards in public to maintain that 'She was still quite blind, he had convinced himself of the fact; one proof of this being, that she often did not know the names of the things which lay before her, often mistook one for another;' although he might easily have explained the simple and unavoidable occurrence so frequently to be observed in the case of those who have been born or become blind in early infancy!

"Herr Ingenhaus and Father Hell had now an assistant in their intrigues against me. I did not trouble myself greatly, since the facts of the case showed in the most striking manner the extravagance of their pretences. But how little was I then aware of the inexhaustible means which envy has at its command! They united together in order to get Fraülein Paradis out of my hands whilst her sight was still weak, in order to prevent her being presented to Her Imperial Majesty, and thus their pretext was that my whole pretentious cure had simply been a deception in order to obtain entire faith. To attain their purpose, it was needful to excite the anger of Herr

Paradis, through fear lest he should lose the pension which he received on account of his blind daughter. Thus they advised him to remove his daughter out of my hands. He endeavoured to bring this object about first of all by himself, afterwards through concurrence with his wife. The daughter herself desired no such thing, and through her resistance drew evil treatment upon herself. Her father wished to remove her by violence, and entered my house like a madman with sword in hand. Her raging father was disarmed, but mother and daughter fell fainting at my feet, the first from rage, the latter through her barbarous mother having kicked her head against the wall. I dismissed the mother after a few hours, but I remained in great anxiety regarding the fate of the daughter. Paralysis, vomiting, delirium, followed each other in rapid succession, yes, she even became once more blind! I was alarmed lest she should lose her life, or her reason; I thought not of revenge for my own injuries; I neglected to avail myself of judicial redress, I only sought to save the unhappy one who had remained beneath my roof.

"Herr Paradis, supported by those who were his instigators shrieked through all Vienna. I became the object of the most preposterous calumnies, even the good-natured Herr von Störk was completely worked upon, that he commanded me to deliver Fraülein Paradis up to her parents. However, she was in no condition to be removed, and I retained her still a month. In the first fortnight of her stay in my house I was so fortunate as to be able to restore her sight to the condition in which it had been previous to this uproar, and in the last fortnight I instructed her what to do in order to strengthen her health and to perfect the

use of her eyes.

"The excuses and warm thanks of Herr Paradis, which his wife brought to mine, the voluntary promise that they would send their daughter to my house whenever her health rendered that necessary—all this was—untruth! Nevertheless I was deceived by the appearance of honesty. I was quite willing that Fraülein Paradis should enjoy the air of the country; but I had seen her for the last time. It was an important part in the system of these avaricious parents that their unfortunate daughter should become blind again; or, at all events, appear to be so, and to preserve this condition they spared no trouble. It had been insinuated to the parents that so soon as their daughter regained her sight they would lose the pension which they yearly received from the Empress for her, and which had been granted her on account of her blindness. And thus it was that Herr Ingenhaus and his accomplices achieved their conquest."

MESMER'S TWENTY-SEVEN APHORISMS.

In vain did Mesmer endeavour to convince his medical conemporaries of the truth and importance of his discovery; in vain was his announcement of it to the scientific academies. With but a single exception he received no answer from them. This exeption was the Academy of Berlin, which passed the following udgment:—It would in nowise enter upon an enquiry into a natter which rested on such entirely unknown foundations.

Upon this Mesmer brought all his discoveries into the form of wenty-seven aphorisms, which he sent to the scientific academics in the year 1775. These aphorisms contain Mesmer's doctrine clearly and briefly expressed, and it is important to become acquainted with them, since his ideas are here given in his own words. I found several pages of these aphorisms in Mesmer's landwriting amongst his papers, and thus present them to the

"1. There exists a reciprocal influence between the heavenly

podies, the earth, and all living beings.

eader:—

"2. A fluid which is spread everywhere, and which is so expanded that it permits of no vacuum, of a delicacy which can be compared to nothing besides itself, and which, through its nature, is enabled to receive movement, to spread and to participate in it, is the medium of this influence.

"3. This reciprocal activity is subject to the operation of

nechanical laws, which until now were quite unknown.

"4. From this activity spring alternating operations, which

nay be compared to ebb and flow.

"5. This ebb and flow are more or less general, more or less complex, according to the nature of the origin which has called hem forth.

"6. Through this active principle, which is far more universal han any other in nature, originates a relative activity between

he heavenly bodies, the earth, and its component parts.

"7. It immediately sets in movement—since it directly enters nto the substance of the nerves—the properties of matter and of reganized bodies, and the alternative operations of these active existences.

"8. In human bodies are discovered properties which corespond with those of the magnet. Also various opposite poles hay be distinguished, which can be imparted, changed, disturbed,

nd strengthened.

"9. The property of the animal body, which renders it susceptible to the influence of the heavenly bodies, and to the eciprocal operation of those bodies which surround it, verified

by the magnet, has induced me to term this property Animal

Magnetism.

"10. The power and operation thus designated as Animal Magnetism can be communicated to animate and inanimate bodies; both, however, are more or less susceptible.

"11. This power and operation can be increased and propa-

gated through the instrumentality of these bodies.

"12. Through experience it is observed that an efflux of matter occurs, the volatility of which enables it to penetrate all bodies without perceptibly losing any of its activity.

"13. Its operation extends into the distance without the

assistance of an intermediate body.

"14. It can be increased and thrown back again by means of a mirror, as well as by light.

"15. It can be communicated, increased, and spread by means

of sound.

"16. This magnetic power can be accumulated, increased.

and spread.

- "17. I have observed that animated bodies are not all equally fitted to receive this magnetic power. There are also bodies, although comparatively few, which possess such opposite qualities that their presence destroys the operation of this magnetism in other bodies.
- "18. This opposing power permeates equally all bodies; it can also in the same manner be communicated, accumulated, and propagated; it streams back from the surface of mirrors, and can be spread by means of sound. This is not alone occasioned by a deprivation of power, but is caused by an opposing and positive power.

"19. The natural and artificial magnet is equally, with other bodies, susceptible to animal magnetism, without, in either case its operation upon iron or upon the needle, suffering the slightest

change.

"20. This system will place in a clearer light the nature of fire, and of light, as well as the doctrine of attraction, of ebb and

flow, of the magnet, and of electricity.

"21. It will demonstrate that the magnet and artificial electricity, with regard to sicknesses, possess simply qualities possessed in common with other active forces afforded by nature; and that if any useful operation springs from their instrumentality, we have to thank animal magnetism for it.

"22. From instances deduced from my firmly established and thoroughly proved rules, it will be easily perceived that this principle can immediately cure diseases of the nerves.

"23. Through its assistance the physician receives much light, regarding the application of medicaments, whereby he

can improve their operation, call forth more beneficial crises, and conduct them in such wise as to become master of them.

"24. Through communication of my method, I shall, in unfolding a new doctrine of disease, prove the universal use of

this active principle.

"25. Through this knowledge the physician will be enabled to judge of the origin, the progress, and the nature even of the most intricate diseases. He will be enabled to prevent the increase of disease, and bring about the cure without exposing his patient to dangerous effects or painful consequences, whatever be the age, sex, or temperament of the patient,

"26. Women, during pregnancy and in childbirth, receive

advantage therefrom.

"27. The doctrine will, at length, place the physician in such a position that he will be able to judge the degrees of health possessed by any man, and be able to protect him from the disease to which he may be exposed. The art of healing will by this means attain to its greatest height of perfection."

Thus deeply convinced of the truth of his doctrine, it was natural that Mesmer should feel keenly pained by the misconception and contempt of men, for whom, in other directions, he entertained esteem. He expresses his bitter sorrow in various of

the writings left behind him.

"This system, which led me to the discovery of animal magnetism," he writes, "was not the fruits of a single day. By degrees, even as the hours of my life accumulated, were gathered together in my soul the observations which led to it. I have alone to thank my resolute stedfastness for the necessary boldness with which I met the condemnation of reason and worldly wisdom, without, according to my own judgment, being guilty of impertinence. The coldness with which my earliest promulgated ideas were met filled me with astonishment as great as though I had never foreseen such coldness. The learned (and physicians especially) laughed over my system, but quite out of place, however, for although unsupported by experiment it must have appeared fully as reasonable as the greater portion of their systems, on which they bestow the grand name of principles.

"This unfavourable reception induced me again to examine my ideas. Instead, however, of losing through this, they gained a higher degree of manifestation. And in truth every thing convinced me that in science, besides the principles already accepted, there must still be others, either neglected or not observed. I said to myself, so long as the principles of science are false or uncertain, so long will the endeavours of the most glorious

genius remain unfruitful for the happiness and enlightenment of others. The learned tend with unwearied care the great Tree of Science; but they alone occupy themselves with the outermost twigs, and neglect to attend to the stem. Frequently did I compare physicians to travellers, who once having lost their road, continue to wander away from it, because they do not turn back,

but are ever hastening straightforward.

"A devouring fire filled my soul; I sought Truth no longer with a tender yearning, but filled with the extremest disquiet. Fields, woods, and the neighbouring wilderness alone still retained charms for me. There I felt myself nearer to Nature. In the most violent emotion at times I believed that she wildly drove from her, my heart, wearied by her vain enticements. 'O, Nature!' I exclaimed in such paroxysms, 'what dost thou desire of me? Soon again on the contrary I believed that I tenderly embraced her, or, filled with the wildest impatience, conjured her to fulfil my wishes. Fortunately my excitement had, amidst the silence of the woods, no witnesses but the trees, since, in truth, I must have appeared greatly to resemble a madman. All other occupations were hateful to me. Every moment which I did not devote to my investigations appeared to me a theft committed upon truth. I regretted as a loss the time which I spent in seeking for expressions of my thoughts. I discovered that we are accustomed immediately, without long reflection to clothe each thought in the language most familiar to us. Upon this discovery I seized the extraordinary determination to free myself from this So mighty was the tension of my imagination, that I gave this abstract idea a clothing of realization. Three months I thought without words. Having ended this deep contemplation, I looked around myself with astonishment; my senses deceived me no longer as formerly; all objects possessed for me a new The most ordinary connexion of thoughts appeared to me to necessitate a more exact examination, and mankind so extra ordinarily inclined to error, that I experienced an entirely new delight whenever I discovered an illumined truth amidst commonly received opinions, since this was to me a rare proof that truth and human nature are not of necessity two incompatible existences.

"Imperceptibly peace returned into my soul, since my soul was now convinced of the true existence of Truth which I had hitherto so ardently followed. Truly I only still perceived her in the distance, and ever veiled in a light cloud, but I clearly beheld the path which led towards her, and did not again quit it. Thus did I win the capacity to prove by experiment the truth of my supposed theory."

MESMER'S DEPARTURE FROM VIENNA, JOURNEY TO MUNICH, AND SOJOURN IN PARIS.

After Mesmer's persecution regarding the affair of Mademoille Paradis, he no longer regarded Vienna as his home. funich the public mind appeared to be more favourably inclined or the reception of his discovery. Summoned thither he exibited his curative power upon the sick with the best results. arious of these sick persons having in vain made use of other nodes of healing, and one of them being a member of the Academy of Sciences. Thus his doctrine met with general ecognition, and he was himself received as a member of the \cademy of Sciences. In order to strengthen his own health, and also to spread a wider knowledge of his discovery, in 1778, ne made a journey through Switzerland and France to Paris. Encouraged by believers in his doctrine, and invited by Le Roi, the then director of the Academy of Sciences at Paris, he laid his discovery in writing before that scientific body. The Academy held an especial sitting for the consideration of Mesmer's doctrine, at which Mesmer was present, quietly keeping in the background. Then was enacted a scene which merited to have been immortalized by the pencil of a Hogarth. There arose an uproar amidst the wise assembly, whose learning was not equal to the comprehension of Mesmer's discovery, and they declared it, in spite of whatever might be urged in its favour, to be the product of an excited imagination, as the learned academicians have equally pronounced previously and subsequently other natural truths. It must be remembered that the same Academy rejected Franklin's discovery of the lightning-conductor, and Jenner's discovery of the cow-pox. It is also known that when the first model of a steam vessel was presented to the Emperor Napoleon and he desired the Academy to examine and test this discovery and pronounce a favourable opinion upon it, the wisdom of the academicians declared it to be an entirely untenable invention. Napoleon is known to have exclaimed at a later period; "How foolish was I, not to have relied upon my own simple understanding, rather than upon the wisdom of the Academy!"

We must pass over Mesmer's vain endeavours to bring his discovery under the favourable consideration of the Parisian Medical Society, as well as his repeated attempts with the Academy, and his contests and enmity with that body. Nevertheless, it must not be forgotten that in Lafayette, and through him in Washington, he possessed friends and believers. Subsequent offers from the Government, which appear to have favoured Mesmer's views, he did not accept, as they did not appear to him calculated, owing to the conditions attached to them—to shield his

discovery from false judgment. Believers in the truth of Mesmer's views induced his most zealous friend, Bergasse, to issue an appeal with reference to Mesmer's discovery, in the French Provinces. A copy of this appeal was found amongst Mesmer's papers, and in it Bergasse observes, that he was compelled to put it forth. "in order to protect a shamefully persecuted man from the fate prepared for him by the blind hatred of his enemies. Bergase called upon the believers in the discovery to form societies for the practical carrying out the Mesmeric theory. This scheme was put into execution, and with such result that in the French Provinces more than half a million of francs was subscribed which were applied by Mesmer to the establishment of places for magnetic healing. The sick people whose confidence led them into this establishment, received until their recovery all attentions gratis. The intention of the formation of these schools was, that the managers of them, who had been instructed by Mesmer himself, should there exercise their power, and be enabled to watch its effects, and preserve it from extracous induences. Above twenty of such schools were soon established in the most important French towns. They termed themselves the Society of Harmony. But all this was carried out amiss the most horrible outcries and enmity of the medical schools of the metropolis, which expelled any of their members who had dared to express themselves in any degree favourable w Mesmer's doctrine. Nevertherless, Mesmer was recompensed by the fact that during ten years he was enabled to work for the benefit of the suffering, and frequently with the most splendid 2888 S LUB

Soon, however, France was occupied with other interest. In the great political changes which befel France, Mesmer behelf his searcely germinating institutions destroyed. His dearest friends and followers were some of them outlawed, whilst others fell beneath the axe of the guillotine, and Mesmer himself was forced, in order to avoid a similar fate, to fly from Paris. He field at first, it appears, to the frontiers of Switzerland. To Paris however, he again returned when the first storm had passed over, probably led thither for the purpose of gathering together the wreck of his considerable fortune.

THE CHANGE OF SCENE.—Departure from this life is birth into another; the immortal rises where the mortal falls; the farewell in the vale below is followed by greetings on the hills above; so that if sympathy with mourners here permit the sorrows of the bereaved on earth are the festival of the redeemed in heaven.—Rev. James Martineau.

THE SWEDENBORGIANS AND THEIR MAGAZINE.

WE notice with approbation the reserve which has been exercised in the Intellectual Repository, the organ of the Swedenborgians, in not attempting either to answer or to remark upon the article which appeared in our July number upon Swedenborg as a Hebraist, and upon the spiritual states of David and Paul, Louis XIV. and George II. In acting on our serious advice to let the question rest where we had placed it, the Editor has done well, and we would fain hope that in abstaining from all denial or argument to the contrary, he is satisfied to modify his belief in the infallibility of Swedenborg. To attack this pernicious dogma of Swedenborg's infallibility is, indeed, our only object and motive in bringing forward these hitherto concealed passages of his writings, so as to allow him to speak for himself, and to enable not only the public, but the Swedenborgians themselves, to judge him by what he himself has written. Frankness and candour should never be discarded as inconvenient or out of place, and in atcempting to arrive at a solution large enough to cover the whole subject, it is not honest to conceal any of the facts, or to argue on points which evade anything that is material to the issue— "Who follows Truth carries a star in his brain."

It does not appear to us unnecessary to make these plain and rite remarks, because we have just perused an able Paper in the Intellectual Repository for October, by Baron Dirckinck Holmfeld, n which he notices the critical remarks on Swedenborg's knowedge of Hebrew, which appeared in our pages in March and The Baron's paper, it appears, consists of two sets April last. of arguments, one containing strictures on some of our obections, and the other containing a defence of Spiritualism. The Editor of the Intellectual Repository has found it consistent with ais principles to omit all that is in favour of Spiritualism, and to idmit only all that is against it. We feel sorry for his own sake, and for that of his readers that he should have done so, or the fact implies no rational compliment either to his own or ais readers' intelligence or honesty in the particular matter. We pass over the injustice to the Baron in giving but one side of ais arguments, and so distorting his judgment, because this is only a minor consequence; but the great wrong is done to his eaders, whom he thereby misleads by concealing what is material to aid them in forming their judgment.

Such bad habits soon find imitators, and, indeed, the Editor simself is only the latter link in a long chain of such deceptions. A melancholy example of this is given in the same number by a ady for whom we have a hereditary respect as the daughter of

that good man Joseph Hume, the eminent friend of the people, and lover of truth, openness, and fair play. She inherits, at all events, her father's boldness, for she gives her name in full at the end of a highly appreciative review of a recent publication, Love: A Selection from the best Poets. By Thomas Shorter. After giving several extracts, she proceeds to give one which she introduces with the following words of highest praise. "Last, but not least, we shall quote a passage which we have no hesitation in affirming worthy of comparison with the grandest love-verse of any age. WE SHALL AVOID NAMING THE AUTHOR, lest a prejudice be awakened, such as should never be allowed to bias our judgment on the intrinsic merits of anything upon which we are invited to exercise our critical faculty."

This sad sentence seems to us to comprise and epitomize the worst reflections which could be made upon the character of the magazine and the intellect of its readers. It is a justification for all the attacks that have been and will be made upon the Swedenborgians for their deception, concealment, bigotry, and gulping down of Swedenborg whole and entire. Every reader of their periodical ought to protest against the insulting supposition which this lady thus puts upon them—no less than that they are so fanatical and prejudiced that they cannot recognize truth, excepting when it comes through their own favoured channel, and are such babies that it is necessary that she should select their food for them, or hide the jalap they have to take in a large spoonful of

her particular currant-jelly.

We, at all events, will raise this mysterious veil, and ticket these grand verses which she copies with the name of their author. He is no other than our old friend T. L. Harris, the hated of the Swedenborgians, from his resemblance to their ided in many important particulars. The lines occur at pages 256 and 257 of his glorious poem, A Lyric of the Starry Heaves, which may be at once named by Spiritualists, when any one ask them what mediums have done, as one of the grandest product of the human mind in heaven-born song,

When earth, and heaven, and man are all in tune.

In one other respect we notice with approval the, we hope increasing freedom of the Swedenborgian journal in giving insertion to a short and eloquent notice intituled "Spiritualism in Ancient Times," from the pen of the excellent and learned Dr. Achatius Kahl, for many years the professor of Hebrew at the University of Lund in Sweden. This article we have transferred to our columns, and we heartily appreciate the vast authority of learning and sagacity of Dr. Kahl, who thus advances his testimony in favour of the views which we are humbly working to propagate.

SPIRITUALISM IN ANCIENT TIMES.

THERE lived in the first century of the Christian era an apostolic nan and writer, by name Hermas.* To his authorship is ascribed a literary document of very original character, called in Greek Holphy and in Latin Pastor, because under the appearance of a nerdsman, a guardian angel acts the principal part in this religious comantic drama. This wonderful book contains abundance of good moral maxims and theological statements, now and then clothed in emblematical and mystical dress, under three different titles, namely, Visions, Mandates, and Similitudes, which are all intended to prove the existence of supernatural influence from the spiritual sphere over the minds of men, and the existence of intercourse between the visible and invisible worlds.

In the four visions we have from his hand, Hermas mentions how he several times was entranced, and in spirit conducted into another world; how he saw heaven open, and a heavenly being, under the image of a young or old woman in splendid garments, greeting him,—speaking to him in kindly words of warning, admonition, and consolation, and instructing him in Christian truth and heavenly virtues. In a few words, this woman appeared to Hermas as a faithful female companion, or tutelary genius, during his journey in the interior regions of the universe, -almost as Beatrice presented herself to Dante, in his Divina Comedia. But in the Mandates and Similitudes it is not a beautiful woman; it is a venerable pastor or a heavenly messenger,—an angel, who is his spiritual guide and instructor. As the Visions, so also the Mandates and Similitudes are written in the form of a dialogue. In the sixth mandate the guardian spirit says to Hermas:—

- "I have ordered thee in the first mandate to observe faith, fear of God, and penitence; now I will shew to thee the virtues of these mandates, that thou mayest know their effects,—how they can lead to the just, as well as the unjust. Believe, therefore, in what is just, and not in what is unjust; because justice has a right way, but injustice a wrong one. Take the right way, and abandon the wrong. The bad way has not a happy issue, but many causes of offence: it is rugged and thorny and leads to destruction, and is noxious to all men who come into it. But they who go by the right way, proceed equably without stumbling, because it is not rugged and thorny. * * * *
- "Hear now first about faith. There are two geniuses with every man—one the genius of uprightness and the other the genius of iniquity."
 - "How," asked Hermas, "can I know that two geniuses are with man?"
- "Hear," answered Pastor, "and understand. The genius of uprightness is tender, lenient, reverent, meek and peaceful; therefore, as soon as he ascends

^{*} See Codicis Apocryphi Novi Testamenti, pars tertia, curante Jon. Alb. Fabricio, Hamb. 1743, pp. 736.

in thy heart, he continually speaks with thee of justice, modesty, chastity, benignity, forgiveness, charity, and piety. When these virtues ascend in thy heart, thou shalt know that the genius of uprightness is within thee. Believe therefore, in this genius and his works."

"Hear now, also, the works of the genius of iniquity. First, he is hitter, ireful. and furious, and his works are pernicious and destructive. When these ascend in thy heart,—when wrath, bitterness, concupiscence, luxuriousness, ebriety, avarice, haughtiness, and similar bad passions possess thee, be assured the genius of iniquity is within thee."

So far, Hermas is characterising the good and bad spirits who influence all our thoughts and intentions.

Like Hermas, Swedenborg also insists upon the presence of supernatural beings about and over us, and their intimate relations to us. As we know, he asserts that whatever we think and will is inspired by means of them. But he goes further in his extra-ordinary intuition, reasoning, and instruction. He not only teaches us that God governs the universe by inanimate physical forces, but also by living and intelligent entities. He investigates and exhausts also the whole doctrine which Leibnitz called Theodicea, and in a very rational and speculative manner he shows how Divine Providence and human liberty can co-exist without prejudicing or destroying one another. He demonstrates more evidently and intelligibly than any philosopher or theologian before or after him his transcendental and sublime theory, and enables us almost palpably to comprehend how "there does not exist in any man one grain of will or prudence that is proper to him." With the strongest arguments he convinces us "that the Divine Providence, not only with the good but also with the wicked, is universal in things the most particular, and yet that it is not in their evils; that the wicked continually lead themselves into evils, but that the Lord continually withdraws them from evils; that the Lord cannot entirely lead the wicked out of evil and into good, so long as they consider self-derived intelligence to be all, and the Divine Providence nothing; that the Lord governs hell by opposites, and the wicked who are in the world He governs in hell as to interiors, but not as to exteriors," &c.; as we read in Swedenborg's excellent work, Angelic Wisdom concerning Divine Providence. (§ 285 and following.) If this book does not contain a true religious and Christian philosophy, we may well ask, What is truth, what religion, Christianity, philosophy?

Lund. A. K.

MYSTERIES OF NATURE AND OF SPIRIT;

POST-VISION, PRE-VISION, INTRO-VISION, AND FAR-VISION CON-SIDERED AS EFFECTS OF SPIRITUAL SIGHT: WITH THOUGHTS ON LIGHT, NATURAL AND SPIRITUAL.

By Thomas Brevior.

IV.

THE faculty of psychometric, or post-vision, of which in my last hapter (Vol. V., No. 9) I instanced some striking modern exmples, is probably but an extension, or a different development nd application of the power manifested in pre-vision, in clairoyance, and in intro-vision (past-seeing, future seeing, far-seeing, nd in-seeing). We know at present far too little of the wondrous tent faculties and capabilities in human nature, and of the effects f close conjunction with the spirit-world; our scanty, casual limpses into the mystic realm of our own spiritual being, and ito the land to us so shadowy and dim where the generations re gathered and gathering, are all far too insufficient for condent theories, or even for safe generalizations. It is, however, mething to know (as with some assurance we may) that we are n the right track; for in the study of phenomena, in the collecon, verification, and comparison of facts, and in the careful acing of the consequences to be legitimately deduced from 1em, we are pursuing the path which experience has pointed it as the one most favourable to discovery in every department knowledge. May we not, too, reasonably hope that as our erceptions become more acute, and our intuitions more subtle, our knowledge and experience are enlarged, and from fighting e battle of the "Evidences," we penetrate deeper arcana of e spirit's mysteries, gathering out of its treasures things new id old, we shall be able to tread on firmer ground, and establish e proofs of much hitherto only a matter of speculation and pothesis.

These, however, within due limits, and carefully applied, we their uses; they enable us to group together facts of a mmon order, and they have furnished many a clue to actual scovery—sometimes even anticipating the tardy verdict which

ience or a fuller knowledge has finally recorded.

What has been found true in physics, I believe, will also be and true in spirituals; namely, that as the facts thereof are better town, the order in their variety will be more manifest, and that we resolve them into their various kinds, and these again into VOL. VI.

their higher generalizations, they tend to a more manifest unity, and are governed by laws, grand in their simplicity, however complex in their operations. As our researches into nature and spirit extend, we are led, step by step, into a realm of subtler elements and higher potencies, from the outer to the inner, from circumferences to centres, from gross to fine, from physical to

spiritual, from spiritual to divine.

Could we grasp with firm hold the fundamental law or principle of supermundane or spiritual vision, the various forms of it I have enumerated would perhaps be seen to be but different degrees and modes of operation of the same inherent faculty of the soul. We say of God, that He is all-seeing, that to Him all times and places are alike present. As God has created man in his own image, is there not at least a presumption that a faculty in some degree resembling this exists also in man, though veiled and obscured as we have receded from the infinite purity, more even than by this gross and "muddy vesture of decay?" May not the disclosure in particular instances of those mysterious powers which so baffle and confound the shallow philosophy of to-day, be but the evidence of an endowment originally common to the race, and the prophecy of its universal restoration—

"Strong pre-visions
Of what we shall be; intuitions
Of what we are—in calms and storms,
Beyond our peace and passions?"

Our subjection for a time to the laws of time and space is doubtless a useful discipline, but is there anything incredible in what these modern, as well as the more ancient facts of psychometry and pre-vision and clairvoyance have shown, namely, that these laws of time and space after all, are in relation to man, but temporary conditions, that he is not eternally their slave, that the human spirit is divinely gifted with powers which transcend their limits-

tions, and manifest the high prerogative of man?

"How may these things be?" is an enquiry we may not be able to fully answer till we are the subjects of the experiences in question: if then. It may suffice at present to shew that they are not antecedently incredible, or even improbable; that they are not in contradiction to any known facts, and are supported by all the facts really bearing upon the case. Even broken hints and suggestions on such a matter should be welcome, and science itself supplies some such, which may be worthy of consideration. To give an illustration:—

To give an illustration:—

Light is our only medium of ordinary vision; but though it travels with a speed that has passed into a proverb, a period, however short, must elapse whilst it passes through the space between our eyes and the object seen. When the first ray from

the sun reaches above the horizon, about eight minutes elapse before it reaches our eyes; the sun is, therefore, seen not as it is, but as it was eight minutes before. Uranus being at a proportionably greater distance is seen as it was two hours before its light reaches us. The bright star Vega, in the constellation of the Lyre, is now seen as it was nine and a quarter years ago, whilst a star of the twelfth magnitude is now seen by us as it was four thousand years past; it may have been since extinguished, but nevertheless we still behold its light shining, and see it as it then was. Other stars and systems are so immeasurably distant from us that millions of years must pass ere their light reaches us.

Of course the converse of this is equally true; that is to say, the light from our earth must be eight minutes before it reaches to the distance of the sun; two hours before it reaches that of Uranus, &c. Imagine, then, an observer whose power of vision was so extended and acute, or whose instruments were so perfected, that at these enormous distances he was able to distinguish all particulars upon our planet, shining but feebly luminous in its borrowed light. Such an observer, from a planet or point in space to which the light from our earth had reached, might at this moment see fired the fatal shot that deprived America of the great and good man who was its late president. Farther still, he would be able to see Luther standing erect at the Diet of Worms, with his life in hand, exclaiming, "Here I stand, I can do no other, God help me!" Farther still, and he would see, in all their living reality, the miracles of mercy and divine compassion wrought in Judea two thousand years ago. Farther still—let our imaginary observer be at the distance from us of a star of the twelfth magnitude—and he would see Memphis founded, and Abraham with his flocks and herds wandering over the plains of Mamre. Let him be yet more distant, at a point so remote that the light of our planet has taken decades of milleniums to reach it, he would now see the mammoth and the mastodon roaming the primeval forests, and the varied flora and fauna of our pre-Adamite world.

Let our imaginary observer be a spiritual being, unclogged by matter and its conditions, and who could pass from point to point of space, however distant, with the speed of thought, and he could thus by simply at will passing in succession to the required points of view, see the whole actual history of our globe transacting itself in living panorama before his vision.

I am not arguing that this is actually and experimentally attainable; it is sufficient for the purpose of illustration that it does not contradict the known laws of thought. The impediments are such only as arise from inability to render perfect certain

known mechanical powers, and to move with sufficient rapidity from one place to another.*

It is now known that all natural objects have their own special luminous aura, perceptible under fitting conditions to sensitive persons, as the numerous and carefully conducted experiments of Reichenbach have demonstrated. That the luminous aura emitted from shells, minerals, magnets, the human body, and each of its several organs, and indeed from all objects around us, serves in some subtle way to retain and convey to the seer an impression of their past history and surroundings, seems to be evident from these experiments, and from what has been advanced in the last chapter. † We are, however, at present less concerned with the modus operandi than with the facts, and though it may be long before these command popular acceptance, or we are able with certainty to assign to them their true place, they form a wondrow department of that universal mystery around and within us, and which cannot be put out of existence by the sneers and ridicale of the prejudiced, or the uninformed and unthinking; and it is one which the wise part of mankind will in due time better appreciate, and will investigate with that openness of mind and reverent spirit which characterize true philosophy.

Again, and now to touch more closely that border-land where the finer imponderable elements of nature seem to our crude perceptions to almost melt, and mingle in the spiritual; what is the nature of that light perceived only by the inner vision of which seers, mystics, and clairvoyants in all ages have spoken, and which they affirm reveals the essential nature of things from centre to circumference; that light in which the gods (or higher order of spiritual beings) have been said to manifest themselves—that light which caused the face of Moses to shine as he came down from the Mount—that light which irradiates the countenance of saints and of the dying, and which sometimes surrounds the head, and even the whole person with a

^{*} This view is well set forth in a little book published a few years ago by Baillière, entitled The Stars and the Earth; or, Thoughts upon Space, Time, and Eternity. I have extended the object of the writer's illustration, which was simply to aid our conception of the Divine Omniscience. The work is quite a treasury of thought on a most momentous subject. The following curious passes from Swedenborg may possibly be thought to have some bearing on the point; it is a poetical conception (if it be nothing more) worthy of Dante. "When approaching, the angels often appear like a ball of light, and they travel in companies so grouped together; they are allowed so to unite by the Lord, that they may act as one being, and share each other's ideas and knowledge; and in this form they bound through the universe from planet to planet.

[†] A striking and beautiful confirmation of this may also be found in Andre Jackson Davis's Autobiography, in the account of his first clairvoyant visce. (Quoted under the head of "Spiritual Perceptions of Nature in Clairvoyance." in the Spiritual Magazine, Vol. II., No. 9.)

nimbus of glory, such as the old masters have sought to render upon canvas, as may be seen in many an old cathedral and gallery of art? Is it one and the same light in all, though continuous in degree? Are we to conclude with Stilling, who says, "Light, electricity, magnetism, galvanic matter, and ether, appear to be all one and the same body under different modifications—This light or ether is the element which connects soul and body, and the spiritual and material worlds together?" this light that the past, the future, the distant, the inward nature of things, and the spiritual, are revealed to us? Do spirits clother themselves with this all-pervading subtle element, as with a garment, when they appear to us? Or do we here get beyond even the most subtle and imponderable natural elements? And are there in light, as in life, discrete, as well as continuous degrees? I do not profess to any special information on these and kindred questions, but a brief reference to the views of some of the despised and little understood "mystical philosophers" and seers may, perhaps, furnish us some "materials for thinking" on a subject of which we confessedly know so little.

According to the Babylonian philosophy, the Divine influence descended in rays from the sphere of light through the heavenly bodies. The sun, as the source of light, among the ancient nations was the common, the recognized symbol of Divinity, the life-giving principle of creation, and the "Light of Light." Hence the origin and prevalence of Sabaism. (See Dunlap's Vestiges of

the Spirit-History of Man, Chap. v.)

In speaking of the Platonic philosophy of vision, Mr. Rich, in the volume "On the Occult Sciences," in the Encyclopædia Metropolitana, remarks:—

That it is the view of objects really existing in interior light, which assume form, not according to arbitrary laws, but according to the state of mind. This interior light, if we understand Plato, unites with exterior light in the eye, and is thus drawn into a sensual or imaginative activity, but when the outward light is separated it reposes in its own serene atmosphere. It is then, in this state of interior repose, that the usual class of religious or what is called inspired visions occur. It is the same light of eternity so frequently alluded to in these pages; the light revealed to Pimander, Zoroaster, and all the sages of the East, as the emanation of the spiritual sun. Bæhmen writes of it in his Pivine Vision or Contemplation, and Molinos in his Spiritual Guide, whose work is the ground of Quietism. It is, in short, the sacred light of all ages and religions; in which, also, the ideal pictures of the poet and the painter have appeared to them. It has been said of the creations of Raphael's pencil, that he had dreamed of an angel, and endeavoured to realize the vision of his fancy upon the canvas. We believe it is absolutely true that great painters have been seen engaged in a halo of light, and no one, in fact, can have thought long or deeply without perceiving the day-spring of eternity rise within him. The ascetic discipline which usually introduces to vision is only necessary because the usual life of man is utterly contrary to the order of nature.

Iamblichus, speaking of prophetic intimations, and of the state at the time of those who receive them, says:—

They take place either when sleep is leaving us, and we are beginning to awake, and then we hear a certain voice, which concisely tells us what is to be done; or voices are heard by us between sleeping and waking, or when we are perfectly awake. And sometimes, indeed, an invisible and incorporeal spirit surrounds the recumbents, so as not to be perceived by the sight, but by a certain other consensation and intelligence. The entrance of this spirit, also is accompanied with a noise, and he diffuses himself on all sides without any contact, and effects admirable works conducive to the liberation of the passions of the soul and body. But sometimes a bright and tranquil light shines forth, by which the sight of the eyes is detained, and which occasions them to become closed, though they were before open. The other senses, however, are in a vigilant state, and in a certain respect have a co-sensation of the light unfolded by the gods; and the recumbents hear what the gods say, and know, by a consecutive perception, what is then done by them. This, however, is beheld in a still more perfect manner, when the sight perceives, when intellect, being corroborated follows what is performed, and this is accompanied with the motion of the spectators.—(On the Mysteries of the Egyptians, Chaldeans, and Assyrians, Sect. III., Chap. 2, Taylor's Translation.)

And he speaks (Sect. III., Chap. 6) of "the fire of the gods, and a certain ineffable species of light," which the gods "externally accede to him who is possessed," and which "wholly fill him, have dominion over and circularly comprehend him on all sides." This Divine fire or light, he adds, "is seen by the recipient prior to the spirit being received, which sometimes becomes manifest to all the spectators, either when the divinity is descending, or when he is departing. And from this spectacle the greatest truth and power of the god, and especially the order he possesses, as likewise about what particulars he is adapted to speak the truth, what the power is which he imparts, and what he is able to effect, become known to the scientific."

Joan of Arc, in her account of her spiritual visions when under examination, declared, "I seldom see the saints that they are not surrounded with a halo of light." Not only are angels thus seen in light, but the Divine Being is Himself represented as dwelling "in light inaccessible, whom no man hath seen, nor can see." As the spiritual sight opens and becomes more and

more interior, is the vision spiritual, celestial, Divine.

Jacob Böhm relates how, when a lad, after serious meditation on the Scriptures and prayer, he was "surrounded with a Divine light for seven days," while about his ordinary affairs. In the twenty-fifth year of his age he was again surrounded by this "Divine light," and so quickened were his perceptive faculties, that in going into the fields and viewing the herbs and grass, he "saw into their essences, use, and properties, which were discovered to him by their lineaments, figures, and signatures" Nature seemed opened to him, and it was from this revelation that he wrote his De Signatura Rerum. Eighteen years later, "being again taken into the light," he wrote his Aurora: a, the Morning Redness, rather as a memorial than for publication.

Jane Lead, another of the so-called Mystics, in a rare and

curious work, entitled The Wonders of God's Creation, manifested in the variety of Eight Worlds, as they were made known experimentally to the Author, has the following passage:—

"The Full Eternity" (the inmost place of Purity).— "September 13, 1695. As I was considering the high and mighty work whereunto we are called, my spirit was immediately caught up into an high region, that was all calm and still, where I saw no figures or images, but there was a wonderful light, which flowed into me like a river. Then it was opened in me that this was the creating light from whence all beings did proceed, and that what was now expected as a new creation must be brought forth from the stillness of this light, with which the soul's essence must be mingled, and that from this union the variety should be produced in the world."

Van Helmont thus writes:—

When God created the human soul, He imparted to her essential and original knowledge. The soul is the mirror of the universe, and stands in relationship to all living things. She is illuminated by an inward light; but the tempest of passions, the multitude of sensual impressions, the dissipations, darken this light, whose glory only diffuses itself when it burns alone, and all is peace and harmony within us. When we know ourselves to be separated from all outward influences, and desire only to be guided by this universal light, then only do we find in ourselves pure and certain knowledge. In this state of concentration, the soul analyses all objects on which her attention rests. She can unite herself with them, penetrate through their substance, penetrating even to God himself, and feeling Him in the most important truths.

Swedenborg declares that there is a spiritual Sun, radiating an all-penetrating light, and which are as really existing as the Sun of our solar system and the light thence radiated. He says: "There is a higher state than that visible to us. Above the Angel-heaven is a Sun—pure love. It shines as fervently as the Sun of the world. The warmth of this Sun gives will and love to angels and to men. Light, wisdom, understanding flowing from it are called spiritual." Madam Hauffe, the Seeress of Prevorst, knowing nothing of Swedenborg, maintains the same doctrine—that there is a spiritual Sun as well as a natural Sun; the spiritual Sun she termed the "Sun of Grace."

Would it not seem from these testimonies that there is a close correspondence between the natural and the spiritual worlds:—that spiritual as well as natural things emit their own proper light, all receiving in their different degrees from the common source of spiritual light; as all things in nature are recipient of the solar light; and that as all things seen in the natural are revealed to us by natural light (or light derived from natural things), so only by spiritual light and the opening of spiritual vision can things spiritual be discerned? Hence, then, if the spiritual is not conditioned by the natural laws of time and space, post-vision, prevision, intro-vision distant vision alike may require only the impingement (if such a term may be allowed) of spiritual light upon the organ or faculty of inward vision.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By Benjamin Coleman.

THE distinguished English novelist, Laurence Sterne, made the

following remarks more than a century ago:-

"Whilst the unlearned were all busy in getting down to the bottom of the well, where Truth keeps her little court, were the learned in their way, as busy in pumping her up, through the conduits of dialectic induction; they concerned themselves not with facts, they reasoned—

"'Tis above reason,' cried the doctors on one side.

"' 'Tis below reason,' cried the others.

"' 'Tis faith,' cried one.

"' 'Tis a fiddlestick,' said the other.

"' 'Tis possible,' cried one.

"' 'Tis impossible," said the others."

Truth in those days, it appears, had the same struggle for ascendency as in these days; and the human family it would seem, have been in all times composed mentally of the most incongruous elements. The dictum which passes current with the masses for wisdom, is seen by practical investigators to be childish absurdity. Professor Faraday for instance, high in science, full of old wine, and holding sway over the minds of the million, but an obstructive in the path of truth, insists that a table cannot rise from the ground by an invisible force, because the law of gravitation forbids its possibility. I and thousands of men less learned but equally veracious with him, in full possession of our faculties, have seen it many times, and therefore know that Faraday is in error. The question then arises, what is that invisible force which lifts and moves about inert matter? Among rational beings honestly intent upon the discovery of truth, one would suppose that such a variance between scientific theory and demonstrable fact could not exist for a day, and yet the men of science appear to be not much nearer to a recognition of certain obvious and proved facts than they were sixteen years ago.

The responsibility, however, is not with us. Having been forced to accept the evidence of our senses, we feel bound to proclaim the facts, and failing to receive from our recognized teachers a reasonable explanation of the phenomena, and of the intelligence which accompanies them, we are content to believe in the existence of spirit, and that some, if not all of the mani-

festations proceed from disembodied men and women who have lived upon this earth, and who give at times the most irresistible evidence of individual identity.

Despite the fulminations of the pulpit, and the weak and puerile nonsense uttered by the press, the evidence of the existence of occult forces operating amongst us, and producing effects transcending those of the ordinarily recognized laws of Nature is daily increasing, and the most startling phenomena are exhibited. Of such a character is the marvellous fact spoken of in my last paper under the head of

SPIRITUALISM IN SCOTLAND.

I mentioned that in one circle spirit-voices were frequently heard, and that one medium was carried away bodily from the room in which a party were seated, the doors and windows being

securely fastened.

This extraordinary fact has been corroborated to me by the personal testimony of a gentleman who is at the head of a respectable mercantile firm, in whose employment the medium alluded to is engaged; and a friend of mine, resident in London, has handed to me a letter received by him from a friend, who is a leading merchant in Glasgow, from which I make the following

extract. This gentleman says:-

"I have not yet been to see Mr.— -. I have been absent and very busy, and he has been unwell. He has (it is said) been four times invisible, twice by his will and twice without. Let me describe what occurred on one occasion, as related to me. Four most respectable and trustworthy inhabitants of —— (the town in which the medium resides) were with him in his room, the door being shut. After witnessing some striking manifestations, but of the ordinary kind, he appeared to these four persons to be floating horizontally in the air, and in that position and life-like appearance he actually floated through the closed door. On his return, after an absence of four hours, he told the party who were present, who awaited his return, that on passing away from them he found himself still floating horizontally, and carried along at an immense speed, but without feeling pain or distress, over the hills by Kilmun and Arrochar, until he found himself in Germany, which he knew by the language and dress of the people, and that he was brought back in the same way that he was taken.

"On another occasion, when he was by himself, he was carried away in a similar manner. His landlady, who had shortly before let him into the house, came to his room, and surprised to find him absent, searched the house, and could not understand where he had gone; but in an hour or two she came again, and found

him in his room. It was incomprehensible to her, but for the sake of peace he had to make an excuse differing from the true cause."

This gentleman, who is a full believer in the reality of the phenomena, though he perhaps has not yet made up his mind to believe in their spiritual origin, closes his letter with the following remarks: —" His (the medium's) powers are known to many resident in that neighbourhood, and some of the religious and well-disposed earnestly request him to 'renounce the devil and all his works.' Some, sensible men too, seriously assert that he has sold himself to Satan. Were the four witnesses who saw him float away and he himself to speak boldly out, they would certainly be made inmates of a mad house, or stoned in the streets."

Now, though this extraordinary case is only a question of degree, and therefore, in my opinion, not a whit more marvellous than hundreds of similar facts known to myself and others, yet there will be loud cries from the multitude, led on by their instructors, of "irrational!" "absurd!" "untrue!" "impossible!" Yet a few of the unlearned, according to Sterne, will get down to the bottom of the well where Truth holds her little court, and find that, though the savans have declared the thing "impossible," it is nevertheless true.

A lady, writing from Glasgow, says her home had been made desolate by the sudden death of one of its inmates, when, in the midst of their sorrow, a message was received through a young friend, the first knowledge she had obtained of Spiritualism, purporting to be from the departed one, of such a nature that she could not doubt its truth. "What a blessing," she says, "it was to know that our loving and beloved one was not away from us in reality, and that we could still hold communion with him. Subsequent messages, obtained sometimes by the alphabet and mostly by impressional writing, through our young friend, equally reliable, confirmed us from day to day in our belief in spirit communion.

"The messages in general are of a private nature and confined to a few friends within our little circle. We have been warned of approaching danger—cheered amidst trials and difficulties—counselled and instructed under all circumstances, and continually led to the great source of goodness and truth. The Word of God has been opened up to us as it never had been before, and we are not afraid of Spiritualism leading us away from Christianity."

Another correspondent says:—"We have had two sermons preached in this town against Spiritualism, or rather, on the sinfulness of such things. One was a special discourse by the minister of our principal church. How he got through, or how

out of it, I cannot conceive, for he said that he neither knew nor intended to know anything of such doings; but at the same time he ridiculed the idea of departed spirits giving messages by rapping on antiquated pieces of mahogany."

This gentleman speaks, too, of a medium who has the power of projecting his spirit and appearing to others living at a distance, and promises to give me some particulars at a future time.

This is another instance tending to prove the existence of such a power, and of which I have spoken on former occasions. An interesting incident of similar character is given by Mr. S. B. Brittan, of the

APPEARANCE OF THE SPIRIT-FORM OF A LIVING PERSON.

Professor Brittan, of New York, one of the earliest and most intelligent advocates of Spiritualism in America, has recently published a highly philosophical and very interesting work—Man and his Relations, in which he gives several instances of his own experience when the spirit-forms of living persons have appeared to him and others. I extract the following from his book, p. 453, and I consider the testimony of such a witness among the best evidence we can obtain on this subject. Mr. Brittan says:—

"I was about leaving my sleeping apartment in the morning, when to my great surprise I saw Joseph T. Bailey, of Philadelphia, standing about three feet from the door, and looking earnestly in my face. He addressed me, when a brief colloquy ensued. He spoke of a mutual friend, Mr. F-, and said, 'A dark cloud has settled down over the earthly destinies of that man.' The figure vanished as the last words were spoken, and I was left to muse alone on this strange experience. By a most singular train of circumstances I met Mr. Bailey next day in a car on the New York and Newhaven Railway. He was in Boston at the time his apparition appeared to me in Ansonia. In the course of the interview that succeeded our actual meeting, Mr. Bailey spoke with much feeling concerning the misfortunes of our friend Mr. F-, and strange as it may appear, when about to take leave of the writer, he uttered the precise words of the apparition, ⁴ A dark cloud has settled down over the earthly destinies of that man.' ''

A CLAIRVOYANT TEST MEDIUM.

There is a phase of mediumship in America which, so far as I am aware, has not been developed in England, namely, the power of reading the contents of a sealed letter, a clairvoyant power, whilst the medium remains in his normal condition. The

best test medium of this character is, I believe, Mr. James V. Mansfield, residing at 102, West Fifteenth-street, New York.

A gentleman with whom I am acquainted, living in Manchester, recently sent a series of questions, numbered from one to nine, enclosed in a closely sealed envelope, arranged and prepared by himself and two friends, to Mr. Mansfield, which questions were answered in the most exact manner, and returned to the writer with his letter intact, the envelope and seals being undisturbed. The writer has sent me the questions and answers, and they conclusively prove that Mr. Mansfield possesses this natural or spiritually influenced clairvoyant power.

The questions were written by the father, and addressed to the spirit of his daughter through the medium, and strange to say, the replies are given as if the spirit were addressing her husband. That the reader may appreciate and realize the character of the questions and answers, I give two of them as

examples:—

Q. What was the cause of your death? A. The principal cause I find originated from childbirth, though there were other

causes that hastened my departure.

Q. Will you try to convince your mother, by some method or impression, of the truth of this power of communication between the living and those around you? A. I have made several attempts to do so but as yet have failed in every particular; will be pleased to talk with her, but she has no faith, in fact, she thinks it sacrilege rather than otherwise. Kiss her and my darling child for their daughter and mother, tell them we shall meet again.

The replies, my informant says, are correct, and as the form or wording of the questions does not give a clue to the two facts conveyed in the answers, it is, to say the least, a curious power, but as the cause of death is known to the enquirer, the question arises as to how far the clairvoyant traces the knowledge in his mind though at a distance of 3,000 miles. I content myself for the present by recording the fact, which is very interesting, and conclusively proves that information can be given by or through Mr. Mansfield, which he could not obtain by any ordinarily recognized agency.

AN IMPORTANT CASE OF CURE BY DR. NEWTON.

Since my mention some months ago of the wonderful cures effected by Dr. J. R. Newton, the well-known healing medium, the American papers have given from time to time numerous instances of his remarkable powers. The following is one of the best attested cases that I have met with, and I therefore think it worthy of being recorded in this place.

The Editor of the Banner of Light says:—"Since we gave a short account of the cures performed by Dr. J. R. Newton, in Portland, Me., for which he received no fee, on Sunday, Aug. 6th, we have been called upon by O. T. Hall, Esq., of Cambridge-port, who gave us some facts in regard to a remarkable cure since performed by Dr. Newton on the brother of Mr. Hall. They are briefly as follows:—Peter R. Hall, Esq., treasurer for the county of Cumberland, Me., who has been lame for more than twenty years from a white swelling, and obliged to use crutches during that time, was made to walk without the use of his crutches in five minutes after Dr. Newton had placed his hands upon him. This case is exciting a great deal of interest in Maine, as Mr. Hall and the fact of his lameness were widely known. Either of the brothers are willing to answer any question regarding the astonishing cure.

THE DAVENPORTS IN PARIS.

The Davenports, I understand, continue to give public and private seances in Paris, which is sufficient proof of the false statements made by the correspondents of some of our newspapers respecting these much maligned young men, in addition to which we have now the testimony of two well-known experts in the art of legerdemain, namely, M. Hamilton, a professor of the art, and M. Rhys, a manufacturer of conjuring implements, which completely exonerates the Davenports, and ought to convince the readers of the Star and some other journals, that those papers have given currency to the most shameless falsehoods respecting the Davenport exhibitions in Paris and elsewhere. M. Rhys is the maker of all the articles used by the well-known Robert Houdin, who is himself the inventor and originator of almost the whole of the tricks performed by the less accomplished jugglers, and who declared some time since that nothing in the magic art could account for the so-called spiritual phenomena which he had witnessed. The letters alluded to were published in the Gazette des Etrangers, in Paris, on the 27th of September last, and are as follow:-

"Messrs. Davenport,—Yesterday I had the pleasure of being present at the séance you gave, and I came away from it convinced that jealousy alone was the cause of the outcry raised against you. The phenomena produced surpassed my expectations, and your experiments were full of interest for me. I consider it my duty to add that those phenomena are inexplicable, and the more so by such persons as have thought themselves able to guess your supposed secret, and who are, in fact, far indeed from having discovered the truth. "Hamilton."

"Messrs. Davenport,—I have returned from one of your seances quite astonished. As a person who has devoted many years to the manufacture of instruments for legerdemain performances, my statement, made with due regard to felicity, and guided by the knowledge long experience has given me, will, I

trust, be of some value to you.

"Like all other persons, I was admitted to examine your cabinet and instruments. I went through that examination with the greatest care, but failed to discover anything that could justify legitimate suspicions. From that moment I felt that the insinuations cast about you were but false and malevolent. I must also declare that, your cabinet being completely isolated, all participation in the manifestation of your phenomena by strangers is absolutely impossible; that the knots are made by persons selected indiscriminately, and that the public has been admitted to watch them; and I shall add that, under these conditions, no one has ever yet produced anything similar to the phenomena I witnessed; indeed, I believe it would be impossible. cabinet had a door at the back—if the partitions were movable one might, up to a certain point, counterfeit some of your manifestations, but it would still be necessary to stand by the very same conditions you carry out, and which struck me more than anything else, viz.:—

"1st. Public examination of everything you make use of. "2nd. Knots made by persons selected by the public as

hasard.

"3rd. Isolation of the cabinet, and thence impossibility of any co-operation.

44th. Soundness and stability of all the pieces composing your

cabinet.

"Let the public ask any magician who might feel inclined to compete with you, to abide by these conditions, and I declare that we would soon be able to know the real value of those pre-tended counterfeits, and would, instead, be happy to assist at your seances, so interesting in every respect.

"With my sincere congratulations, I remain,
"RHY

"43, Boulevard du Temple, au coin du Passage Vendome."

EDMOND ABOUT AND THE DAVENPORTS.

Among the notable litterateurs who have been excited inte controversy on the subject of the Davenports, and whose articles pro and con have gone near to extinguish one another by the fierceness of their assaults, is the celebrated witty, or rather smart writer, Edmond About, who has written two characteristic

letters in L'Opinion Nationale. As literary efforts, they are by no means equal to his reputation, and in order to make his fun, he has to misrepresent and to invent his facts to such an extent as is quite pleasant to read. Nothing can be more satisfaction for the believers in Spiritualism than to notice how its opponents have to mistate the most obvious facts before they can begin to found their favourite arguments. Mons. Edmond About gives a brilliant example of this rule in his two letters, which are more than usually exacting in the faith which he requires at the hands of his readers.

THE "FLANEUR" OF THE "STAR,"

No man has so well earned the contempt of Spiritualists and the right-thinking people of all classes as the "Flaneur" of the Star.

His gratuitous and wholly unprovoked attack upon Mr. Ferguson, and his systematic misrepresentations of the Davenports, gave him unenviable notoriety. I have spoken of this person in a former paper, and it is satisfactory now to find that my appreciation of his literary character is confirmed by the

fraternity of which he claims to be a member.

The Pall Mall Gazette speaks of him in the following terms:—
"He is a purveyor of gossip, a collector of tittle-tattle, a disseminator of idle rumours by profession. This is the curious thing about the man, that what various old women do for amusement, he makes his regular business. Whether he is paid by the lie, as certain other writers by the line, we have never heard. But he is paid for doing what it is elsewhere thought discreditable to do for nothing. He picks up at other people's dinner tables the means of furnishing his own; fills his pockets behind doors and draws his income through key-holes. To the great markets of London scandal he is what costermongers are to Billingsgate and Leadenhall—he vends their products in detail. And such intellect as he has, does for him what is done for a costermonger by his donkey."

The Illustrated News of the World completes the portrait in the following outspoken words:—"The brag and swagger of the literary gents have now got to be insufferable, and degrade not themselves—for that is little—but a respectable profession, a profession to which it ought to be an honour to belong. One of the most notorious offenders in this respect is Mr. Edmund Yates, editor of Temple Bar, once in the Post Office, but who has found time to write far more short-lived publications than any other man living. When Albert Smith died, this Mr. Yates attempted an entertainment something similar, and I am told the intense

scorn with which Mr. Yates regarded his audience was very fine, and contributed greatly to the amusement of the company. Mr. Yates is now the "Flâneur" of the Morning Star, and talks of Thackeray as familiarly as if the latter had never got him expelled from the Garrick Club."

After such a scorching by members of the craft, who seem to know him well, none need regard, in future, the vulgar and untruthful diatribes of Mr. EDMUND YATES, the "FLANEUR" of the "STAR!"

CURIOUS MANIFESTATIONS IN LONDON.

I am informed by a lady who moves in the higher circles of London society, that Spiritualism is recognized by many of her friends, and that she knows several mediums who are members of the families she visits. Two in particular, one a young lady, and the other the son of a clergyman, in delicate health, obtain manifestations of the most interesting and curious character. The spirits are constant in their attendance upon the young man, and place him at times, when he cannot explain the cause to those around him, in a very embarrassing position. He was seated at this lady's house on one occasion with two others upon a circular ottoman, when the seat was raised with them clear from the ground. At another time, as he approached the dinner-table, a fork leaped off the table; as soon as it was replaced a spoor followed suit; and when coffee was handed to him the cups were moved to one side of the tray, very much to the astonishment of the servant. Two heavy bronze busts which were in the hall were removed from their pedestals to the ground, and all the chimney-piece ornaments were moved from their places and thrown into disorder; these being the ordinary character of the manifestations, and always in the light.

The two mediums met at this lady's house a few evenings since, when some very remarkable manifestations occurred. Her handkerchief was taken from her whilst they were seated in the light round the fire, and immediately returned, fantastically knotted; several heavy articles of furniture were actively trotted about the room, and altogether the invisibles seemed ready for

any amount of mischievous fun.

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The room was then darkened, the doors being closed, when hands were felt busily arranging the lady's hair, by brushing it actively, and ornamenting it, as it was afterwards seen, with quilts stuck through it. The brush used was not in the room when the lights were extinguished. It had been brought from her dressing table in her bed room up stairs, where she had but shortly before left it. Of this fact the lady speaks positively, similar incidents

having occurred in her presence before, and consequently, like other cases recently recorded, the brush must have passed through the solid obstruction of the door or wall.

SPIRITS FORETELLING COMING EVENTS.

A gentleman from India has written to me the following account of one instance among many which he has had during the past twelve months of the intelligence and fore-knowledge which spirits possess, and the interest they sometimes evince in the formation of our friendships. To make his investigations more satisfactory to himself, he made a practice of asking questions mentally and of concealing the printed alphabet, by the use of which and the rapping sounds he got his replies; and in this way he satisfied himself that the mind of the medium had nothing to do with the intelligence he obtained.

On this occasion he was told by a spirit relative that, within two or three months, he should make the desired acquaintance of a certain family, and at the same time some particulars unknown to himself were given to him concerning some members of this family which were subsequently verified. About the time indicated he again sought an interview with his spirit relative through the same medium, and mentally reminding her of the promise made three months before, he was told, if he came there at a particular hour on that day week, his wishes would be gratified, and

he was specially urged "to be punctual."

On the day and hour indicated he went to the appointment, and in five minutes afterwards two members of the family in question drove up to the door and entered the room. They all sat down together, and after a short interval, he was requested by the spirit to hand the alphabet to one of the ladies, when he was introduced to the ladies by the spirit in the most formal manner, and in the same words that are ordinarily used for such a ceremony. On hearing from him that he had been apprised a week previously that he should meet them on that day, the ladies told him that it was the most unlikely thing, for they had not contemplated the visit, and had only been liberated that morning from a previous engagement, by the non-arrival of an expected guest.

This gentleman also tells me of a very similar incident having occurred to him in Paris, the questions and answers being made partly in English, of which language the medium

could not speak nor understand a word.

VOL. VI. 2 1

THE "EDINBURGH REVIEW" ON AMERICAN PSYCHOMANCY.

The current number of the Edinburgh Review contains an elaborate and well-written article, entitled "American Psychomancy," in which the writer shews that he has devoted much time to the study and literature of modern Spiritualism, and has read most, if not all, the works which have been published on the subject during the past twelve years, from the voluminous writings of Andrew Jackson Davis, Judge Edmonds, Professors Have and Brittan, down to the unpretending little volume written by

myself four years ago.

The tone of this article, occupying nearly forty pages, is on the whole fair, but it is interspersed with cynical allusions, illogical inferences, and with one or two decided misstatements, done, perhaps, as a ruse, to suit the temper and taste of the sceptical matitude, and to make it acceptable to the editors of the Edinburgh Review and its many readers. I venture to predict that it will have the effect of assisting the spread of Spiritualism, or, at least, of giving a wider knowledge of its facts and philosophy, and under the guise of an opposition, accomplish the real object which I suspect the writer has at heart, of disseminating a truth, by gilding the pill, to make it tolerably palatable to the oversqueamish, who will swallow the medicine Psychomancy, when there would at once reject it if it were called by its real and well-known name—Spiritualism. It is not the honest and outspoken wav of doing right, but it is an indirect way of accomplishing a good and only to be justified (if it can be justified at all) by the necessity of suiting the means to an end. The books which form the text of the writer are well known to most Spiritualists, viz.:—The Principles of Nature: her Divine Revelations; The Great Hormonia; A Philosophical Revelation of the Natural, Spiritual, and Celestial Universe, by Andrew Jackson Davis, known in America as the "Poughkeepsie Seer;" Spiritualism, by Judge Edmonds and Dr. Dexter; and Experimental Investigation of the Spirit Manifestations, &c., by Robert Hare, M.D.

Most readers of the Spiritual Magazine will recollect a biographical notice of Andrew Jackson Davis, given by "T.S.," in Vol. II. p. 456, and also perhaps my own account of my interview with him, at p. 85 of Spiritualism in America. The writer in the Edinburgh, with here and there a few disparaging words and a subdued sneer throughout, has followed, almost in the same language, the description and character of Andrew Jackson Davis, who was, as it is very generally known, an ignorant youth apprenticed to a shoemaker, without any schooling whatever, and in the trance condition became an illuminated and profound philosopher, shewing, according to the testimony of Professor

Lewis, when entranced and in "the superior condition," a complete mastery of the subject discoursed of in its various ramifications and relations, and forming, in the whole, a profound and

elaborate discussion of the "Philosophy of the Universe."

"Our aim," says the writer in the Edinburgh, "on this occasion being to sketch the origin and progress of American Psychomancy, by far the most extraordinary chapter in the history of popular delusions—we shall not, therefore, criticise at any particular length this chaos of unarranged matter, ostentatiously styled 'The Divine Principles of Nature;' a book that extends to no less than 728 closely stereotyped large 8vo pages, including

a survey of all the moral and physical sciences," &c.

"To make anything like an intelligible analysis of the principles of nature would be an equally difficult and profitless task. There is little method and less reasoning to be found in the volume. It abounds with errors, as well grammatical as logical; whilst its literary style is alternately sentimental and bombastic; in short, both its language and contents most completely belie its title." This, with many extracts from the works of Davis, and a condemnation of the religious doctrines taught, is the manner in which the Edinburgh reviewer deals with the inspired outpourings of this remarkable man.

Assuming that the object of this writer is really to discredit Spiritualism, he must be aware, in the first place, that he will excite in the minds of many who have never heard of Davis considerable curiosity to know more of such a phenomenon; and the first question that will arise to the mind of every thinking man is—If such instances as this are to be found, where an uneducated youth utters in an abnormal state a mass of thoughts on the most profound subjects—no matter the faults of grammar or style (if they really exist)—which comprise, when published, a large volume that has already gone through many editions—

what do you mean by "popular delusions?"

This man's existence is a reality! His books are a reality! His youth and want of education are not disputed! Then where did these profound thoughts come from? How was he influenced? In his normal state it is known that he was as illiterate as he was profoundly philosophical the next hour when placed in a state of trance by his magnetizer!

The reviewer then proceeds to speak of Professor Brittan as the editor of the *Telegraph Papers* of Dr. Hare and others, and

says:

"But of all the revelations of this strange renewal of our existence in the spheres, none can compare with those of Judge Edmonds, of New York. This gentleman, who is (we are informed) as highly distinguished for his unimpeached integrity as

for his professional sagacity, has made, like the 'Seer of Poughkeepsie,' a personal survey and held direct communication with some of the choicest spirits both here and in their extra-mundane abodes. Apart from his exalted position as a magistrate, his great intelligence would necessarily make him a personage of mark and

influence among Spiritualists.

"The Judge's marvellous and manifold adventures are recorded in the two volumes included in the list at the head of this paper. The details of all he witnessed, overheard, and performed in the celestial heights are related so minutely and so vividly withal, that his readers, whilst being hurried from one enchanting scene to another, speedily become forgetful of the fact that the story which engrosses their attention concerns not this but another state of existence.

"Such is life in the spheres as portrayed by one whose station and character afford us a sufficient guarantee for his good faith in the matter. Indeed the simplicity and candour which characterize every page of his writings are abundantly calculated to propitiate the most sceptical, or disarm the most truculent of critics.

"We are as little disposed to doubt the accuracy of his portraitures as the sincerity of his convictions, notwithstanding the peculiarity of the one and the inconsistency of the other.

"But whilst believing that Judge Edmonds has really seen every object he has depicted, and heard every word he has reported, there is no necessity to borrow his wings in order to reach the true source of either. His periodical visions of celestial nature, and the supposed communications made by spirits are simply the results of self-induced sonnambulism or hypnotic sleep. Such mental phenomena are perfectly reconcileable with well-known and established physiological and psychological

principles," &c. &c.

Whether this writer be in earnest or not, one must admit the he writes like a gentleman, calmly and fairly, which few do when treating of Spiritualism and Spiritualists. Some of his readers will no doubt ask, since he seems to know that Judge Edmonds's mental phenomena are not induced by spirits. but are simply the results of hypnotic sleep," how he accounts for the physical manifestations and extraordinary intelligence which accompanies them, of which Judge Edmonds also speaks. Anticipating that some such questions will arise, this friend to Spiritualism candidly admits, "that some of the phenomena of Spiritualism are as yet unaccounted for by the recognized laws of matter and mind, and therefore deserve investigation at the hands of competent men. "But then," he adds, "We conclude that by far the greater part of them are referable to monomania

or fraud." Yes, we say that may be, but we will not trouble you to waste time in considering that probability; we concede at once that there are plenty of mad and very dishonest people in the world, among which classes there are many who speak and

write against Spiritualism.

We are anxious that "competent men" should investigate, not the "imaginary" or "fraudulent," but the real phenomena of Spiritualism, which we have repeatedly shewn abounds in all conditions of society. But who are competent men? Not the timeserving Sir David Brewster, who did venture to examine the phenomena and saw too much for him to grapple with. A table, as it is well known, rose and floated in the air by some invisible force in his presence, and when describing the facts in a letter he addressed to me, he admitted "that the table certainly appeared to rise from the ground," which he said he could not account for, but he knew it was not spirit. Not Faraday—for he knows, as I have frequently said (though he has never ventured to test it), that a table could . not possibly rise without visible aid, since the law of Newton precluded such an absurdity. Let competent men, such as Professors Hare, Brittan, Mapes, Dr. Gray, and Judge Edmonds, honestly investigate, and the question would be settled in an hour, and this is all we—who reiterate and attest the reality of phenomena which the Edinburgh reviewer says "are as yet unaccounted for by the recognized laws of matter and mind "-ask, and hope, ere long to see accomplished.

The reviewer says, "It is an indisputable fact that Spiritualism has either produced or developed a tendency to insanity in innumerable instances; the Bedlams in America are overcharged with its victims, and it is equally undeniable that enormous fortunes have been speedily realized by professional mediums who have practised on the weakness and credulity of their clients."

It is to be regretted that the reviewer, for his own sake, should have marred his otherwise fairly written paper, by committing himself so unequivocally to two statements which are, I am sure utterly unfounded. What reliance can be placed on history, if such reckless assertions are to find a place in journals of the

character of the Edinburgh Review?

Spiritualism and its phenomena when properly understood would tend to empty rather than to fill the "Bedlams of America." Were the Winslows and other respectable lunacy doctors to study the subject, they would find that many of the unfortunates whom they have consigned to the restraints of an asylum are not mad, but are the subjects only of spiritual possession, and could be readily relieved. Cases are known (where the friends and doctors, in their ignorance of the existence of irresistible controlling influences, have placed the sufferers under restraint) which

could, and have been cured in a few days, and even in few hours, by those who were able to appreciate and to understand the true cause of certain phases of mental disturbances.

As the reviewer has formed a high estimate of the "exalted character," and "great intelligence" of Judge Edmonds, which from my personal intercourse with him, I can fully confirm, he will no doubt receive his testimony upon the subject with due respect.

In my interviews with Judge Edmonds, and with other Spiritualists of equally high character in America, I made special enquiry as to whether it were true that Spiritualism had driven many persons mad, and I was assured that it was one of the statements fabricated by the opponents of Spiritualism, who are almost as numerous and as vicious in America as they are in England. Speaking from my own knowledge of the subject, and the large experience I have had during the past twelve years, I say that I have never known a single case where a lunatic is confined in an asylum, nor have I ever heard of one that could be attributed to Spiritualism. And here I am tempted to digress for a moment, to recite an incident of which I have before spoken, which bears upon this point, and which will tend to prove how heavy is the responsibility that rests upon the mad doctors of this and other countries, who refuse to make themselves acquainted with the facts and phenomena of Spiritualism. I met, whilst travelling in Scotland two or three years ago, a well-known Master in Lunacy, with whom, during the few days we remained together at the same hotel, I became tolerably well acquainted. We had talked on various subjects before I was aware of his official position and profession. One morning over the breakfast table, I touched upon Spiritualism, and asked him if he knew anything of the subject. He candidly confessed that he did not. and as he evinced an interest to know something about it, I related several of the most remarkable of my own experiences, all of which he received with a smile of incredulity. His mind had evidently never contemplated the possibility of such occurrences. At the close of our conversation I said, "Now, Doctor, let me ask you this question; had you been called on yesterday by my friends to test my sanity, and if in the course of conversation I had made the statements you have just heard, would you not have consigned me to a lunatic asylum?" "Yes," he said, "I think I should." "Then," I replied, "these things being true, look at the disadvantage under which you discharge your solemn duties in ignorance of such important facts."

But to return to the testimony of Judge Edmonds, who perhaps more than any other man, has devoted his attention to cases of presumed lunacy, several of which he has cured, without restraint or medicine. I must content myself by stating but one

of them as related by Judge Edmonds himself, which has been published, I believe, in this Magazine, and was also briefly alluded to in the discussion which recently took place at the Academy of Medicine, New York, as reported in the October number of this publication. A gentleman called upon Judge Edmonds to ask his advice and assistance respecting a person who had escaped from a lunatic asylum, and who was then concealed in his house and who he was sure was not mad. Judge Edmonds at once proceeded to see this gentleman, who had held a good position in New York, and found that he was not insane, but that he was in a high state of nervous excitability, developing as a medium. He knew nothing of Spiritualism. He only knew that he was under strange influences which he could not control, but felt certain that he was not mad. Judge Edmonds sent for his friends and the master of the asylum, and was confirmed in his own convictions by their statements. He then told this gentleman that he was a medium; that his case was not an uncommon one, and that by exercising his will, he could control and cure himself. several days, during which Judge Edmonds visited him frequently, the man was himself satisfied that he could at length control these disturbing influences, and as a strong test of his sanity, Judge Edmonds required him to voluntarily return to the asylum and remain there quietly until he should satisfy the superintendent and his relatives that he really was sane. This he did, and in a few days he was liberated, when he immediately called upon Judge Edmonds to thank him for his timely advice which had, he said, saved him, in all probability, from becoming hopelessly insane. In a year or so afterwards he became a fully developed and very powerful healing medium, and he is now the celebrated Dr. J. R. Newton, who has made many thousand wonderful cures in all parts of America; one of which I have related in this Paper. He has the reputation of being a pureminded unselfish philanthropist, and is held in high esteem by all who know him.

As to the other "equally undeniable" assertion that professional mediums have made large fortunes, it is well known that they are as a class extremely poor. I do not know a solitary case of a professional medium having amassed anything like a fortune. But if there were such—who are taken away from their ordinary pursuits to satisfy public curiosity, and who have to bear the insults and obloquy heaped upon them by an ignorant multitude—it is surely no crime to accept compensation and amass fortunes if they can. The labourer is always worthy of his hire. The outcry against paid mediums might as reasonably be raised against judges, bishops and medical practitioners. Those who seek their services may fairly be called upon to pay for them.

AN INTERESTING INCIDENT.

A young friend of mine, who, though he had been religiously educated in the orthodox faith, was fast running away from Christianity into the materialistic school of philosophy, when Spiritualism arrested him and opened up an entirely new field of thought, which he has improved by close investigation and intelligent study. He has recently become a medium, but he confesses that if spirit communications were no better and more reliable than those which he generally obtains through his own mediumship, he should long ago have turned away from the further consideration of the subject. But he finds that Spiritualism is too fruitful in its teachings to be lightly put aside, and on the whole, this gentleman, who is a man of genius as well as of education, considers that the knowledge of Spiritualism is the most valuable acquisition of his life.

Whilst trying his medium powers recently in company with a friend, he obtained a message purporting to come from an uncle named Robert, but never having had, as he averred, an uncle of that name, he treated the message as he had done many others, with no respect.

Some few days afterwards when his father, an old gentleman of 75, was shewing a bag of ancient coins, the accumulations of many years, my young friend took up one, and asked where that had come from, as he never recollected to have seen it before. "Oh," said his father, "I have had that many years, it belonged to a brother of mine who died long before you were born." "What was his name?" enquired the son. "Robert," the father replied. Such an incident destroys the theory which some hold, that everything known to us during our lives is imprinted on the brain, and that spirits, having a clairvoyant power can read the record there, though the recollection of most events may have passed from our memory.

THE LATE LORD FRANCIS DOUGLAS.

The following curious anecdote about Lord Francis Douglas, who lost his life in the late accident on the Matterhorn, is taken from the Court Journal:—

"During the halt which took place, one of the guides, says as account, stated that he was 'frightened.' What really passed was, that the guide to whom Lord Francis was attached said, 'Gentlemen, there is great reason to fear that we may not be able to effect our descent without an accident; therefore, let each of us think about his soul.' Then Mr. Hudson took out his Bible and read; Lord Francis went apart from the others, and remained

in silence and meditation for a whole hour. On the same day the Marchioness of Queensberry was in her garden in the Isle of Wight. She was working and praying, according to her usual custom. All at once she experienced a sudden revulsion of the heart; she thought she felt that her son was in danger, and she uttered a fervent prayer to his Angel Guardian to protect him. For three days the impression remained on her mind that Lord Francis was dying by famine. The same day a domestic had a vision, in which she saw the young man covered with wounds, and in the last stage of inanition. It was remarkable that, whilst the remains of the other travellers were found, nothing of Lord Francis could be recovered except his boots, which were unlaced, as if he had thrown them down the precipice. What was the fate of the young man? Could he have fallen down a crevasse, and there have perished of hunger?"

"PSYCHE."

THE following notice of this new paper is translated from L'Avenir:—

Psyché is the only German paper treating of Spiritualism, odic force, and other kindred subjects. Chief editor, H. A. Bertheler, D. M., Tittan, Saxony. Published monthly. The aim of this journal is to make the German nation acquainted with the rich treasure of facts which have taken place during the last twelve years on both sides of the Atlantic. The Psyché occupies itself in examining and studying those same gifts and powers, which, according to St. Paul, manifest themselves in each for a common utility, but have seemingly slept for centuries, until the Church has believed they had disappeared for ever, and that they were required no more; but now behold them distributed anew and abundantly amongst different nations, in dreams, by presentiments, in visions, inspirations, gifts of prophecy, healing, speaking in foreign and unknown tongues, the power of distinguishing spirits, &c. But whilst German literature has produced nothing upon the interior life of the spirit since the death of Lavater, Jung-Stilling, Eckartshausen, Schubert, Kerner, and others, America, besides journals, possesses more than a hundred important spiritual books—writings which have been spread in England, France, Belgium, Sweden and Italy. Idealist Germany, not to remain outside of this movement, has need of an organ devoted to Spiritualism, if only as a necessary counterweight against the mass of scientific journals and light literature, the editors of which, in their narrow and material views, absolutely deny spirit, and consequently its existence after death, whilst they preach the eternity of gross matter. These journals have either passed in silence all these spiritual facts, or have so distorted them that all truth disappears under their lies. They have shewn themselves, also, as unjust in their treatment of the odic force. This new science of the Baron Von Reichenbach has been repulsed until now by all our universities, but it will find in the Psyché an asylum for all its investigations and communications, although it strictly belon

FLORAL CLOCK.

"FLOWERS could be used to mark the time of the day and the night nearly as faithfully as the hands of a clock, thus: Lettuce flowers open at six in the morning; those of the water lily at seven; of the pimpernel at eight; of the field marigold at nine; of the Neapolitan fig marigold at ten; of the star of Bethlehem at eleven; of the ice plant flower at noon; of the pink of Spain at one; of the red fringe tree at two; of the cinchona at three; of the beam tree at four; of the marvel of Peru at five; of the black and blue geranium at six; of the yellow day hily at seven; of the nocturn marigold at eight; of the Mexican pystache at nine. The rainy marigold can be used for a barometer. If it is going to be fine weather, its flowers open at about seven in the morning and close between three and four in the afternoon; if it will rain during the day, they don't open at all."—Banner of Light.

These peculiar qualities of vegetable organic life, which require so different proportions of the light and heat of the sun to fill up their life, and bring out their perfection, shew an analogy with the varying organisms of human souls, which, therefore, in like manner might be called human clocks. They too require, each its different proportion of the internal light and heat given to it by Father's love, to bring out their innate qualities and perfections. Men, like the flowers, absorb more or less freely of the Divine essence and power, which nevertheless like the sunshine, are poured out equally upon all. It is the variety of their respective quality which determines their differences so obviously that some are full in the early morning, whilst others do not fill up their number on the clock till the eventide has come. These late blooming varieties, however, are equally in the order of their being, and are just as important and necessary to the roundness of the clock, as those which mark "the wee sma' hours ayont the twal." Not only are there these differences in the times and seasons, but there are also the same differences in their states and productions. The same sun and the same earth and atmosphere cause the flowers to organize all their endless beauties and varieties. So in the human mind there is an assimilating quality, peculiar to itself, the cunning of which is to take hold of what it wants for its peculiar organism. By its means the peculiarity of each soul is shewn forth, and as man is differenced from man, the world becomes larger, and each one of us plays his part. It requires this peculiar speciality in every man to make up the totality of human nature.

THE MAGIC STAFF.

In the work of Andrew Jackson Davis with the above title, he describes how in vision he saw before his eyes the whole scope of what he was to write, embodied in the following card from the spirit-world.

" BEHOLD!

HERE IS THY MAGIC STAFF:
UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND.
TAKE IT, TRY IT, WALK WITH IT,
TALK WITH IT, LEAN ON IT, BELIEVE ON IT,
FOR EVER."

The question occurs, however, whether after all, this wonderful projection does not put the cart before the horse. The magic staff whereby under all circumstances to keep an even mind is not to be attained at the word of command, or by hoping for it, or even by praying for it. Before its being even under all circumstances, it must often have been very uneven, when things happened to it which it did not like, and it must have found by bitter experiences that such unevenness was very uncomfortable, not to say destructive of its rest. It must have found out that if it relied on things outside itself, it was constantly in danger of a recurrence of this unevenness, and that in fact another formula than that projected before the eyes of Andrew Jackson Davis was required to make it even. Whilst in this state of inquietude and search after a mode of obtaining the desired equilibrium, what a blessing for it to meet with the Divine words, "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where thieves do not break through nor steal, for where your treasure is there will your heart be also." These last words appear to us to be the key of the whole subject, and therefore to be far superior to any mere advice or command to be at peace when there is no peace possible.

But not only do the words of Christ give the true philosophy of the case of those who would have even minds, but He shews them his loving bosom and bids them to Him, as their only refuge,

and true magic staff.

"COME UNTO ME,

ALL YE THAT LABOUR AND ARE HEAVY LADEN,
AND I WILL GIVE YOU REST."

It need only be added that had Mr. Jackson Davis happened to have fallen in with the Gospels before he wrote his *Harmonial Philosophy*, he would have found that much of what he has written had been anticipated, and that it did not remain for him to discover Christianity.

A CASE OF POSSESSION IN INDIA.

THE following account is literally translated from a native Indian newspaper, the Subh-e-sadik of Madras, dated 25th

March, 1865:—

In the City of Madras, Trimlatekeree-place, the two grandsons of the late Mufti Ameer Oolah are at present residing; the name of the eldest is Abdoos Schookoor, 12 years of age, the youngest, Abdool Hafiz, aged 11. For some days past, the inhabitants of the house have been astonished by constant showers of clods of earth, occasionally varied with stones, small copper coins, and cardamums, thrown by some unseen hand; these phenomena were at first attributed to the maliciousness of ill-disposed persons in the neighbourhood; but when the police (who had been commissioned to watch, and prohibit the approach of anyone to its vicinity) failed either to diminish the nuisance or discover the perpetrators, it became apparent that the manifestations were the result of diabolical agency, and not of human malignity.

Mollah Sigahee, a minister of the Mahomedan creed, and a person of considerable experience, was sent for, and employed various forms of exorcism and incantation, without however producing any satisfactory result; the extraordinary visitations continuing even with more vehemence than before; this spectacle presented itself the whole day, and at night the demon appeared to take possession of the two youths, who, under his influence made

use of the most strange and incoherent expressions.

A gentleman named Wahhah Ally-shah, who also enjoys considerable reputation as a man of experience, paid them a visit, and investigated the circumstances with the utmost particularity; the eldest on being interrogated, informed him that his name was Ameer Ally, assuring him at the same time that he was a devil; the other one said that his name was Homard Ally, and that he was a malignant, and each of them averred that he had with him four devils: the clothes, &c., which are locked in the boys' trunks tumble out of their own accord, their shoes fly off.

At the present time a Mahomedan gentleman from Malabar has arrived, and as he is a very eminent practitioner, it is most probable that the evil may be removed by his operations.

Notices of Books.

THE IDEAL ATTAINED:*

WITH A SKETCH OF THE WRITER.

THE authoress of this work—a well-known and respected American lady, distinguished alike for her services to the cause of letters and of philanthropy—passed away from a life of sorrow and much tribulation to the Better Land in December, 1864. The publication of this posthumous work affords a fitting opportunity for a brief memorial of her labours and services, and for

paying a slight tribute to her worth.

Eliza Wood Farnham was born in the State of New York, in 1815. At the age of four years, by the death of her mother, she became an orphan, and the remainder of her childhood was passed in Western Pennsylvania. Her history, up to the commencement of her married life, in 1836, is sketched by herself in a work entitled Eliza Woodson—the autobiography of a strange life, full of sorrowful, sad experiences, simply told, and to which we

must refer the reader for a record of her early years.

Her married life was not a happy one. Of three children of this marriage one only survived beyond early childhood. In 1839 and 1840—her husband, a traveller and writer of some note at that period, being on a journey across the Rocky Mountains—Mrs. Farnham spent a large portion of her time in lecturing through the Western States upon Phrenology. While at Alton she visited the Penitentiary, and there the peculiar interest in criminals and unfortunates which had been awakened in early childhood was revived in great force and remained with her through all her subsequent years of suffering and disappointment.

In 1841, Mr. and Mrs. Farnham took up their residence in the city of New York, depending chiefly on their literary labours for support. At this time, with but small income and obliged to forego every luxury, Mrs. Farnham spent whole days and weeks and months in gathering evidence of the innocence of friendless persons confined in prison—the subjects of false, and sometimes malicious, accusations—often walking weary miles for want of the trifling sum necessary to pay her omnibus fare. She conducted these investigations with an energy and ability that

^{*} The Ideal Attained: being the Story of Two Steadfast Souls, and how they won their Happiness and lost it not. By Eliza W. Farnham, Author of Woman and her Era, Eliza Woodson, &c. New York: Plumb & Co. London: Burns, Progressive Library, Wellington-road, Camberwell.

brought her name prominently before the public, and in 1844 she was appointed matron of the female department of the State Prison, and ample testimony is borne to the rare success of her administration and the excellence of the reforms she inaugurated there. About this time she published her first work, Life in the Prairie Land, and edited an edition of Sampson's Criminal Jurisprudence.

In 1848, she was called to Boston to take charge of an institution for the blind, but her husband having removed to California and there died, she, in 1849, removed thither to attend to the

settlement of his estate, and there remained till 1856.

A second marriage was contracted during her California residence, which, after a year and a half of great suffering and trial on her part, was terminated by her obtaining a divorce, when she resumed her former name. A daughter was born of this union, which died in infancy.

Upon her return to New York, in 1856, Mrs. Farnham published California Indoors and Out, a vigorous portrait of the peculiarities of life on the Pacific shore; and, in 1857, she wrote the work the title of which we have placed at the head of this

article.

The two years following she devoted herself to the study of medicine, receiving her diploma. In 1859 she organized a society to aid destitute women in emigrating to the West and California, and in furtherance of its ends she went many times to the West

and finally to the Pacific.

In the autumn of 1862 she returned to New York with the manuscript of her chief work, Woman and her Era—a work with which it has not been our good fortune to become acquainted; but, as we learn from the publishers' advertisement, it is the result of twenty-two years' earnest thought and study, and is a fundamental inquiry into, and a considerate and exhaustive analysis of, the nature and office of Woman, and the relations, responsibilities, privileges, duties, and possibilities consequent thereupon.

An incident connected with her return from California is

worthy of attention; it is thus narrated by herself:—

"Being in Santa Cruz, Cal., in the early part of June (1862) and intending to come East during the summer, I one morning stated to my friend, Mrs. K——, in whose house I was visiting, that I had concluded to sail on the 21st of July. While we were talking on the subject, Mrs. Glover, a medium, resident in the town, came in, and was presently influenced by a spirit whom I had known when a child of about ten years, who said:—

"I did not know what steamer would sail from San Francisco

on the 21st of July, and had not even thought about it at all; but I asked:—

"'Why not? Isn't she safe?'

"'They have been overhauling her, but she is wrong about her fire-works.'

"" Won't she get to Panama?"

"'No, she will never get to Panama again.'

"'Will she be lost at sea?'

"'No, she will get to the land somewhere down there, but

half her people will be lost."

In consequence of this warning, Mrs. Farnham did not take passage on the ill-fated "Golden Gate," and her life was prolonged to complete the book, the manuscript of which would have been in her possession, and doubtless lost to the world, had she

not been persuaded from following her first intent.

When the battle of Gettysburg was fought, Mrs. Farnham was on a visit to Philadelphia, and though suffering from great physical prostration, without a thought of her own condition, she was among the first who reached the battle-field; and for two weeks, without proper rest or suitable nourishment, laboured night and day for the wounded and dying soldiers. From Gettysburg she returned to New York, her usual elasticity and power gone, and the tone of her system reduced, never again to be fully restored. Every effort was made to restore her to health and strength; but the following Spring and Summer she grew sensibly worse, and continued to decline in flesh and strength till the end came.

In a memoir of her in the Friend of Progress, from which

this account is chiefly taken, we read:-

"From all who visited her during her illness, but one testimony has been given—that she rested in the calm assurance of a happy future. Her faith as a Spiritualist sustained her in sickness, as it had done in health; and regarding death as a friend, and not as an enemy, she awaited the change with joyful expectancy, asking only patience to meet the delay."

On the occasion of the funeral, appropriate addresses were delivered by the Rev. O. B. Frothingham, the Hon. J. W. Edmonds, and Dr. T. R. Hallock. We regret our space will only permit us to extract the following tribute, paid by Judge

Edmonds, to her personal character:

"'No adequate idea can be formed of the difficulties she encountered in life. Her domestic relations were not happy; she has followed two or three children to the grave; she has always been poor, and often in absolute want; yet she has never been untrue to the principles she sought to carry out in her intercourse with her fellow-men. The world could not know

the extent of the good she has done, unless she trumpeted ber own praises, and this she never has done. Could you know her as I have done, you would agree with me that she was one of the

most extraordinary women of the age."

We have given a sketch of this earnest and good woman. rather than of her book, believing that no work is, or can be of such value to the world as the example of a true and noble life. filled with high aims, and spent in useful and self-denying labours. We will only say that this book reflects faithfully the pure spirit and high character of the writer. It is an attempt to embody in the two leading characters her ideas of manhood and womanhood, and of the true relations and duties of man and woman. They are tried and disciplined under a variety of circumstance and conditions, all tending to make them in the end more worthy, and more worthy of each other. The subordinate characters are life-like, and many of the situations highly dramatic. The scenes in California and on the Pacific are, doubtless in a great measure drawn from the writer's own experience, as, most probably, are also the spiritual incidents artistically interwoven with the thread of the story, and which add much to its effect. We think it would be well worth the while of some enterprising publisher, to bring out an edition of the book in England. Apart from its higher aims, it is a most charming and well-written story. At least we judge that would be the general verdict, from knowing that it proved so fascinating to a hardened reviewer, that he sat up over it till—well, we won't say what hour in the morning, but at all events till he had got through with it.

T. S.

LIFE INCIDENTS AND POETIC PICTURES.*

In this volume Mr. Powell presents us with his autobiography and a selection from his poems. An honest, brave heart and ardent temperament seem to have carried him through struggles and misfortunes under which a weaker nature, or a less buoyant and hopeful disposition would have sunk. He gives us many lively anecdotes and reminiscences of his career as a lecturer on Mesmerism and Electro-Biology; and also, an epitome of his experiences in his investigation into the truth of Spiritualism. His book will interest many readers, and we hope its author will have no reason to regret its publication.

^{*} Life Incidents and Poetic Pictures, By J. H. Powell. London: Tresser. Paternoster-row, 1865. 5s.